

# The Argument vpon the first

Epistle of S. Paule the Apostle to the Thessa-  
lonians by Des. Erasmus of Rote-  
rodame.



Thessalonica is the principall Citie of Mace-  
donia: wherof the inhabitants of the countrey are cal-  
led Thessalonians. They, when they had once recea-  
ued the faith, persisted in it with suche a constancie, that  
they suffred, acco:dyng to Paules example, persecucions  
euen of their owne Citezens, with a glad stomacke and  
without shynkyng, so as the false Apostles could turne  
them by no maner of perswasion, from the ordinaunce of  
the gospel. And yet Paule beeyng afrayed of it, because he knewe the false  
Apostles ouerthwartnes wel ynough by experience, inasmuche as he could  
not go see them himselfe, he sent Timotheus: by whome, when he was re-  
turned, Paule haunyng repoite of theyr constancie, prayseth them, with than-  
kes geuyng to God. This matter he treateth of in the first and second Cha-  
piterz. In the other three, he instructeth them in sondre offices of godly-  
nesse, signifying vnto them as it were with priuie yncluynges, that there were  
some among them, whiche were not yet altogether pure from all vnclane  
demeanoure of luyng: and that they were not all without suche, as beynge  
geuen to loyteryng, were a chargeable burthen to others: and a soite of bus-  
sye bodies that disturbe the quietnesse of theyr congregacion, he commaun-  
deth to be correcte. Howeouer where some were not of a thoroughly con-  
firmed Judgement as yet, concernyng the resurreccion, seyng they beway-  
led theyr dead frendes, as though they had perished and not rather depar-  
ted vnto better promotions, them he enstructeth and confirmeth. And on the  
other syde, where some disputed of the daye of the Lordes commyng, as  
though it might well haue bene foreknownen and tolde of before, where as it  
is vncertayne to all men: Paule sayeth it shal come sodaynly, and whā  
no man looketh fo: it: to the intent we shoulde be the moze ready  
at euery moment. This Epistle he wrote from Athenes by  
Tichicus a minstre after the grekes wytinges: and  
our Latine argumentes saye also, that Onesi-  
mus bare hym cumpanye: howbeit there  
is no certayne auctour in the com-  
mune exemplares.

¶ The ende of the Argument.

# The paraphrase of Erasmus

Fol. 11.

Upon the first Epistle of the Apostle S.  
Paule to the Thessalonians.

The. i. Chapter.

Paul and Siluanus and Timothe. vnto the congregacion of the Thessalonians, in  
God the father, and in the Lorde Iesus Christe. Grace be vnto you, and peace from God The xxv.  
our father, and from the Lorde Iesus Christe. We geue God thanks alwaye for you all,  
making mention of you in our prayers without ceasing, and call you to remembrance be-  
cause of the worke of your sayth and labour in loue, and because ye haue continued in the  
hope of our Lorde Iesus Christe, in the sight of God our father.



Paul and Siluanus and Tymothe, vnto the congregacion  
of the Thessalonians, consenting together in God the father  
and in our Lorde Iesus Christe: wishe vnto you grace and  
peace. We reioyce, as it is conuenient we should, for your  
good forewardnesse, and rendre thanks alwayes vnto  
God, making mention of all you, on the behalfe of you all,  
as often as we talke with God in holy supplicacions, in  
that, it can neuer be out of our myndes, how diligently you trauayled to  
defend the profession of your sayth: than what exceeding labour you toke  
for the loue, that you beare vnto the preachers of the gospel: how manfully  
and without shrinking you abode al thinges, through the hope and ex-  
pectacion of the rewardes, which our Lorde Iesus Christe hath promys-  
sed in the lyfe to come, vnto them that for his names sake care not for the  
displeasures of this lyfe. You shall not lose the hyre of your well do-  
inges, for God our father that seeth vpon what respecte you did them, is  
he that shall paye the hyre.

We knowe brethren (beloued of God) howe that ye are electe. For our gospell came  
not vnto you by woorde onely, but also by power, and by the holy ghost, and by much cer-  
tainitie, as ye knowe, after what maner we behaued our selues among you, for your sake. The xxvi.  
And ye became folowers of vs and of the Lorde receyuing the woorde with muche afflic-  
cion, with ioy of the holy ghost: so that ye were an ensample to al that beleue in Macedo-  
nia and Achaia. For from you sounded out the woorde of the Lorde, not in Macedonia  
and in Achaia onely: but your sayth also whiche ye haue vnto God, spred herselfe abrode  
in all quarters, so that it needeth not vs to speake any thyng at all. For they themselues  
shewe of you, what maner of entryng in we had vnto you & howe ye turned to God from  
ymages, for to serue the luyng and true God, and for to loke for his sonne from heauen,  
whom he raysed from death: euen Iesus, whiche deliuereth vs from the wrath to come.

You your selues knowe, welbeloued brethren, that you were not chaun-  
ged by the persuasion of man, but that you were chosen to these purposes  
euen by the will of God. Neither yet haue we so slenderly preached the  
gospell vnto you, as nothyng hath been shewed vnto you sayng bare  
woordes, but the power of God hath confirmed our doctrine euen with  
evident miracles. And the holy gost was also geue by vs, so that we were  
behinde in nothing, that should in any wise make for the perfite beleuyng  
of the gospels doctrine. For whatsoever they of Jewry attained by other  
mens preaching, the same did you also attaine at our gospel teaching. And  
in this behalfe, how sincerely, how humbly, and how paynefully we be-  
haued our selues among you, you can tell wel ynough. For there was no-  
thing whereby we myght wyne you vnto Christe, but we abode it. And  
you for your parte shewed not your selues vntowarde scholars, but you

## The paraphrase of Erasmus vpon the .i. Epistle

folowed streyght after the example of vs, yea rather not of vs but of the  
 Lozde Iesu, that humbled himselfe so lowe and suffred al thinges, that  
 he might wyne vs vnto himselfe. For you haue so hartely embraced our  
 gospel preaching, that for the loue of it you haue suffred afflictions pa-  
 ciently, howe many and howe greuduse soeuer they were, not onely with  
 muche boldnesse, but also with muche gladnesse, because the holy goste,  
 whom you receyued by our preaching as a pledge for the time, of the fel-  
 citee to come, hath placed himselfe in your hartes: through hope of which  
 felicitie, al sorowes become swete, whatsoeuer are layed vpon vs for the  
 gospel of Christe. And the balauntnesse of your fayth was so passing ex-  
 cellent, that you were an ensample to al the faythfull in the rest of Mace-  
 donia and Achaia. For the example of that noble chiefe cite moued all  
 mennes mindes so sore, that the fame of the gospel sounded as it were the  
 noyse of a Trompet wyde and brode, and published the feruencie of your  
 fayth, that you haue to Godwarde, not only in Macedonia and Achaia,  
 but also in all other countreys: so that nowe we see it is no nede for vs to  
 make repozte of your godlynesse. For if we begynne at any time to speake  
 of those matters, they are moze readye of theyr owne mynde to tell vs,  
 being instructed by the commune bzute, than we can tell them: howe we  
 entred firste vnto you to open the Gospels doctrine, and with what dili-  
 gent readinesse you receyued vs setting al perils asyde, that seemed like to  
 happen vnto you for our sakes, and howe easely you were trayned from  
 the supersticion of your forefathers, wherwith you wurthipped the ima-  
 ges of deuils, vnto the true wurthippe of God: so as euer sence that tyme  
 you abhorre false and dead Gods, and serue the true lving God: and tru-  
 sting vpon his promisses, you passe nothing vpon y pleasures of this lyfe,  
 no moze than you do vpon the displeasures of it: but looke that his sonne  
 Iesus (by whom he hath deliuered vs freely vnto saluaciō, & promised vs  
 the rewardes of the lyfe to come) shal come againe from heauen, and geue  
 opely vnto the world, the thinges that he hath promised. For God raysed  
 hym by againe vnto lyfe to this ende, that we might also be raysed againe  
 vnto lyfe by hym, and to haue the frucion of the good thinges that neuer  
 shall dye, which in this life suffre the displeasures of this worlde for his  
 sake. And than his commyng shal be ioyfully welcome vnto vs, inasmuche  
 as he hath cleused vs from our sinnes in his owne bloude, and reconciled  
 vs vnto God, and deliuered vs from the eternall punishement that was  
 due for our transgressions.

Thessalo-  
nica.

God make  
vs English-  
men ryght  
Thessalo-  
nians.

## The .ii. Chapter.

The text.

For ye your selues (brethren) knowe of our entraunce in vnto you, howe that it was not  
 in bayne: but euen after that we had suffred before, and were shamefully entreated at  
 Philippos (as ye knowe) then were we holde in our God, to speake vnto you the gospel  
 of God, in muche streyuing. For our exhortacion was not to bring you to etrouer, nor yet to  
 vnclennes, neither was it with gyle: but as we were allowed of God that the gospel should  
 be committed vnto vs: euen so we spake, not as they that praise menne, but God, which  
 retyeth our hertes. Neither led we out conuersation at any time with flatterring wordes,  
 as ye knowe: neither by occasion of couctousnesse. God is recorde: neither sought we  
 praye of manne, neither of you, nor yet of any other, when we might haue been in autori-  
 tie, as the Apostles of Christe, but we were tendre among you, euen as a noyse cherissheth  
 her children, so were we affectioned toward you: our good will was to haue dealte vnto  
 you, not the gospel of God only: but also our owne soules, because ye were deare vnto vs.

God hat



That nedeth vs to make reherfall, seing ye your selues knowe, that albeit we came not vnto you, with bragging and stiring, no; curiously mincing a sorte of great wordes, no; setting out any high Philosophie: Yet our entraunce vnto you was not vneffectuall. But where as wee had suffred many thinges at Philippos befoze, as you your selues knowe, and were shamefully handled with many spightefull rebukes, and so was Silas also, bicause of castyng the prophesying spirite out of the Damsel, that was possessed: yet neuertheles throught the helpe of our God, we were not afrated euen to preache the gospel of Christ frelye among you also, and not without excedyng great daungier: wheras in case we had preached a forged vayne thyng, we should neuer haue ben in daunger of our head fo; that matter. For suche men as teache they; owne doctrine, and not that, whiche they haue receaued of Christ, and teache fo; they; owne abauntage, intending the; by to disceauce others fo; they; owne luces sake: those haue no auto;itie of they; doctrine at al, and d;awe themselues quite a way, as sone as they d;ede any daungier of they; lyues o; substance. But the doctrine, wherunto we allured you, was not couerfaicted, ne fayned, neyther purposed vnto disceate, ne yet vnder colourable p;etence of it, we haue clokod impure sciences, as the false apostles do, no; haue doen any thing fraudulētlic. p;etending in outward apperaunce one waye, and purposyng inwardly clene contrarie another waye, and vnder the title of Ch;yste go about our owne pelfe, after the maner of them, that make themselues Apostles: but like as god by his sonne hath chosen vs vnto this office, that we should sincerely preache the gospel committed vnto vs, euen so do we preache vnto all men, not to crepe in fauour o; commendacion with menne, but to do our office so as god may allowe it, who seeth the inward secretes of our hartes, and acco;dyng thereto este meth euery man. For we haue not flattered any man, as you know at least, nether haue we turned the wo;de of the gospel, no; your tractable beleuyng in to oure owne gayne, god himselfe is witnesse vnto our consciences: nether haue we hunted after the p;ayse of men by meanes of the gospel, either at your handes o; of any other, wheras we myght haue v;led our auto;itie, and brag no lesse thā the false Apostles: which though they teache vayne thinges & to their own gayne, yet they require to be honoured & waited vpon of you. But we considering what becometh the apostles of Ch;iste, which humbled himself fo; our saluacions sake, haue not taken vp; vs to brag & loke hygh, but haue shewed our selues gentill & sob;e among you, not eagrel; abusing you, as disciples, but w; al lenitie bearing with your weaknesse, none other wise than a mother nource would chearish the tender age of her child;en: & so we being louingly affected towardes you, wer hartely desirous to impart vnto you, not onlye the ghospell of god as the foode of your soules, but also to bestowe our owne life: not that we loked fo; any reward at your handes, but that we loued you entierly with all our hertes, none otherwise than a mother loueth her owne child;en. We vpb;ayd you not of our diligence, but we rehearse our louing affection.

God sende vs suche p;achers.

The texte.

Ye remember b;eth;en oure laboure, & trauayle. For we laboured daye and nyght because we would not be chargeable vnto any of you, & preached vnto you the gospel of God. Ye are witnesses, & so is god, how holily & iustly and vnblyameably, we behaued our selues among you that belued, as ye knowe, how that we bare suche affection vnto euery one of

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you as a father both vnto childzen, exhortyng, confortyng, and besechyng you, that ye shoulde be waik worthy of God, whiche hath called you vnto hys kyngdome and glory. For this cause thanke we God also without ceassyng, because that when ye receaued of vs the word (wherewith ye learned to knowe God) ye receaued it not as the worde of man: but euen as it was in dede, the word of God, which worketh also in you that beleue.

You remembre brethren, that we forsoke no labour nor no trauaile for your sakes, thyrsting nor mynding any other thyng els than your saluation. And we hunted so litell for rewarde at your handes, that we wrought with our handelabour daye and night, to get our lyuing withal, because we would be a burthen to none of you all. The false apostles cloute in their gospel among you, and wythe to them selues as muche as they can get: and we haue preached the gospel of god vnto you frely without any thing. And you are my witness, and god himselte is my reco:de, how holily, how vpryghtly, and how vnblameable we haue behaued oure selues towarde you that beleued, as you know by proued experience, with how syncre a loue we did al thinges, that towarde euery one of you we were euen so affected, as any father is towarde his owne childzen, now beseching, now confortyng, now chargyng you, not to geue vs any thing, but to leade a lyfe worthy of god, whiche, when you were afore tyme boyde of all godlynesse, hath called you though fayeth to the studie of true godlinesse, and hathe also though temporary all afflictions, called you into his kingdome and glory Immortal. Al is well: you acknowlage the goodnesse of God: and for that cause we also reder thankes vnto him continually, for kendlng your heartes after suche soyte, that when we came in a pooze basse estate vnto you and hauyng no shewe of dignitie to set vs forwarde, yet as soone as you had hearde the gospell preached of vs, you receaued it, not as a fable or the word of mā, but as the word that came fro god himselte, as it was in dede: for he himselte spake euē by vs.

¶ he teite.

For ye brethren became folowers of the congregacions of God whiche in Jewrye are in Chy:st Iesu: for ye haue suffered lyke thynges of your kynsmene, as we oure selues haue suffered of the Jewes. Which as they kylled the Lord Iesus, and theyr owne prophetes, euen so haue they persecuted vs: and God they please not, and are contrary to all men, and hinder vs, that we should not speake vnto the Gentiles, that they myght be saued, to fulfill the: p:nyes alwaye. For the wyath of God is come on them, euen to the vtmost.

The word of man is weake & vneffectual, but the word of god is effectually mightie: which, as sone as you had donken of it, was not ydle, but began to worke his power in you, so as it might evidently ynough appeare. y you had receaued the same spirite, in y you incontently began to folow the exāples of the other congregaciōs of god y professed Iesus Chy:st in Jewrye. That, which Chy:st: that, that we: that, that the rest of the Jewes whiche embrace the doctrine of the gospel, haue suffred of their owne countrey menne, vnto whome this doctrine is odious, the like haue you also suffred of your owne townes men. For like as they kylled the lord Iesus, & slewe his prophetes before him, bicause they could not abyde the truth: euen so do they also persecute vs that are the true gospel preachers, with such blindnes of harte, that they prouoke euen the wyath of god vpon themselues, because they rebell against his will, & go against al men, as the very enemyes of mankinde, & as men that enuie al mens saluation which is offred though faith, & go about to draw al men w them into destrucciō. For they do not let vs after this sort of any pryuate displeasure, but they enuy all the gentiles their wealthe, and trouble vs for this intent, that we should not preach the gospell vnto the gentiles

## of S. Paul to the Thessalonians. Cap. ii. Fol. liii.

gentles, wherby they myght be sauēd: as though it were but a smal matter for the to haue slayne the Prophetes before, and by and by Christ after the Prophetes, except they persecute and dispatch vs out of the way also: so as they may finish the whole heape of their mischeues, and lay this, as it were the Summe totall of their wickednesse, alwayes to be like manerred to themselves, and neuer to repent from their madnesse. By reason wherof they prouoke the wraethe of God so soze vpon them, that they are to be despaired of, for so much as of a purposed malice they spurne awaie the mercy of God from the, and by al possible meanes oppugne the gospel, though whose onely helpe they myght be deliuered from destruction.

For as muche brethern as we are kept from you for a season, as concerning the bodily presence (but not in the herte) we enforced the more to see you personally with great desyre. And therfore we would haue come vnto you, I Paul once and agayne: but Satan withstode vs. For what is our hope or ioy, or crowne of reioysing, are not ye it in the presence of our Lorde Jesus Christes at his cumming? yes, ye are our glory and ioy. The text

But the more I loue you, brethern, for the readinesse and promptitude of your faythe, the more I am enflamed with the louyng desyre of you, because beyng kepte from you for a tyme, I coulde not haue the fruition of your company, wherof I was wondrefully desirous, although we were neuer absent in minde. And yet this coulde not satisfie þe loue that we beare towarde you, except I should also presentlie se you euen with my bodily cles. Wherfore I thought it not ynough, to send any bodye to you, or to speake with you by letters, but I Paul went about once and esteones to come to you my selfe, so as I myght the more througely confirme your consciences: But Satan withstode this purposed endeuour, which by the wicked Jewes hyndred my cumyng vnto you. And what maruayle is it, though I bee so desirous of you? For what oher thyng is there in this world, wherwith I can content my selfe, wherof I may aduaūce my selfe, wherof I maye perswade my selfe to enherite felicitie? I desie all thinges in comparison of the gospel of Christ. Than what is our hope, or what is our ioye, or what is our crowne? Among others of the gentles whom I haue wonne vnto Christ, are not you also? albeit not in the sight of the world, yet verily it is with the Lorde Jesus Christ. Whan the enemies of the gospell are thowen vnder foote, and the triumphe openly kepte at his cuming, what ensignes and what oher tokens of victozy shall I bring forth in that royall company, but you and suche other like as you be. In the meane tyme I am assured hope of these thinges. You are the frute of the matier of our glozye, you are our ioye, in case you perseuer vnto the ende in those thinges that you haue begonne.

### The.iii. Chapter.

Wherfore, sence we coulde no lenger forbear, we thought it good to remayne at Athens alone, and sent Timothe our brother & minister of God, and the helper forth of our labour in the gospel of Christe to stablish you: and to comforte you concerning oure faith, that no man should be moued in these afflictions. For ye your selues knowe, that we are euen appoynted therunto. For when we were with you, we tolde you before, that we should suffer tribulation, euen as it came to passe, and as ye knowe. For thys cause when I coulde no lenger forbear, I sent, that I might haue knowlege of your faith, lest by some meanes the tempter had tempted you, and lest oure labour had bene bestowed in vayne. The text

Therfore

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Herfoze, inasmuche as we coulde not suffre the wante of you any longer, and seeyng I coulde not come my selfe to you, I thought it good, to doe that by my moste faythfull companion, that I coulde not doe by my selfe: and to put him in stede of my selfe. Therfoze we taried still alone at Athenes, and from thence sente Tymothe our brother, a tryed minister of God, and an helpeselo we of our office, which we haue to doe in the gospell of Christ: because we had leauer wante the comfozte of that so deare a singular and so necessarie a companion for the tyme, than to geue occasion that you should thinke we had vtterly geuen ouer loking to your state of thinges. And verily we haue sente hym, not for any cause of our owne, but chiefly for your sakes, that he myght establishe and comfozte your consciences, and to shewe you, that for all these paynfull afflictions, wherewith I am tossed hereawaye and therawaye, myne harte is nothing discouraged, but the glozye of the gospell is a great deale better auanced, lest any of you shoulde be dismayed, by reason of myne afflictions, whiche you heare tell of. For you must not thinke it any neweltie, though these thinges happen to the preachers of the gospell, in asmuche as you knewe a good while agoe, that I was chosen of god to this same ende, that through suffring of afflictions of my body, I myght auance the name of Christ: and so in this behalfe to be like my Lord and maister. For euen than whan we were present with you, we tolde you the same befoze, that we should suffice affliction for the gospelles sake. And as I tolde you befoze it should be, so you see it now happened, like as also you haue knowen it happen before. As for me, there was nothing hapened vnto me vnloked for, nor any thig that I tolde not you of afoze, so as you haue the lesse cause to be discouraged. Herfoze, considering that for the great care I take for you (euen whan all thing is at the surest) I coulde not be quiet but long after you still, I sent Tymothe (as I sayed afoze) for this purpose, that by hym (as well in a maner as I were present there my selfe) I might knowe the stedfastnesse of your fayth, and might trye, yf he that kepeth continuall wathe to subuerte them that be good, had tempted any of the weaker sozte of you, and so in them my labour had been loske.

The text.

But nowe lately, when Tymothe came from you vnto vs, and declared to vs your fayth and loue, and how that ye haue good remembraunce of vs alwaye, desiring to see vs as we also desyre to see you. Herfoze brethren we receiued consolaciō by you, in al our aduersitie and necessitie through your fayth. For nowe are we alpye, yf ye stande stedfast in the Lord. For what thanks can we recompence to God againe for you, ouer al that ioy, that we ioy for your sakes before our God: praying nyght and daye exceedingly, that we might see you presently, and might fulfill the thynges which are lackyng vnto your fayth: God hymselfe our father, and our Lord Iesus Christ shall gyde oure iourney vnto you: the Lord also shall increase you and make you slowe ouer in loue one toward another, and toward all men, euen as we do toward you: that he may make your heartes stable and vnblymeable, in holynes befoze God oure father, at the comyng of our Lord Iesus Christ with al sayntes.

But whan Tymothe of late returned from you to vs againe, and brought vs mery tydinges, shewing that you persiste aswell constauntly in your fayth without shrinking, as also that your vnfeyned charitie is thesame that it was, and that our beeyng a sondze hathe not brought vs out of remembraunce wth you, but that you haue vs in mynde alwayes continually,

cōtinually, and that you are euer desirous to see vs, as we are to see you: there is no necessitie noz any sorowe, that I am pressed withall, but I can beare it paciently sence I knewe that you abode constantly in your sayth, whiche when I was afrayed of, I was nothing afrayed of my selfe. For I thinke that I am altogether safe, if your sayth continue safe. Nowe we liue, and thinke our selves deliuered from al maner of daūgier, in case you, thzough the helpe of Christ Iesu, perseste constantly in y<sup>e</sup> you haue begun. It pzoketh not me to suffre these euils, so that the frutes be answerable in you, for whose sakes I abyde them. Whiche thyng, for asmuche as I perceue to be in dede, so as the gospel groweth in acquayntaunce among the Gentiles dayly moze and moze, what thankes woorthy so great a benefite are we able to redze vnto God: by whose goodnes so excellent to y, wherewith we reioyce withal our hartes for your forward proceeding, chaunceth vnto vs euen among these sorowes, our God bearyng recozde of the same, vnto whose goodnesse you are bounde for that you continue stedfast: of whome oure duetie is in our prayers daye and nighte, to desyre this thing in moze ample wise, that by his mercy we may at one tyme oz other see you agayne. For with personall presence, some thing is doen, that nother letters noz messenger, how trustie so euer he be, can be hable to accomplishe. For this cause sake therfore, I am desirous to see you, to the entent if any gospellyke discipline be wanting, I might supplie it and amende it. Furthermore my prayer is, that where I cānot so doe by meanes of wicked perfoxes, God himselfe our father and his sonne Iesus Christe our Lozde would bouchefafe to take awaye those lettres, & open me a free passage vnto you, and also in the meane season so to encrease you with his gyftes, that I may see you to my great comforte. Whiche thyng shalbe, in case he make you aboundaunte and plenteouse in mutuall charitie among your selues: and not among your selues only, but also towarde all men, like as we also haue a certayne excellencie of loue towarde all you, beyng ready euen to suffre death for your saluacion: and that he would so confirme your consciences, that your byrightnesse cannot be blamed on any behalfe, not only with meime, but muche rather with God the father, whom nothing escapeth, in the cumming of our Lozde Iesus Christe, at which time it shal openly appeare in the sight of all Sainctes, not only what euery one hath doen, but also with what conscience euery one hath done it.

**¶ The. iiii. Chapter.**

Furthermore, we beserche you (brethren) and exhozte you by the Lozde Iesus, that ye increase more and moze, euen as ye haue receiued of vs, how ye ought to walke and to please God. For ye knowe what commaundementes we gaue you by our Lozde Iesus Christ. For this is the will of God euen your holynes, that ye should abstaime from fornicacyon, and that euery one of you should knowe how to kepe his vessel in holynes & honour, and not in the luste of concupiscentie as doe the hezethen, which knowe not God, that no man opresse and defraude his brother in bargayning: because that the Lozde is the auenger of all such thynges, as we tolde you befoze, and testified. For God hath not called vs vnto vnicennes, but vnto holynes. Be therfore that despiseth, despiseth not man, but God, whiche hath sente his holy spirite among you.

The texte



## The paraphrase of Erasmus vpon the .i. Epistle



**M**oreouer brethren we beseeche and exhort you by the  
 Lozde Iesus, forasmuche as you are nowe sufficiently  
 taught of vs, after what sorte you ought to behaue  
 your selues, and with what endeouours to please God;  
 geue your diligence not only to perseuer still in that you  
 haue learned, but also to excede your selues in dayly en-  
 creases of sozewardnesse. for you knowe and remem-  
 bre what preceptes I gaue, not by the auctoritie of my selfe, but by the au-  
 thoritie of our Lozde Iesus Christe. I gaue none of these thynges in com-  
 maundement that the false Apostles cloute in among you, of the ceremo-  
 nies of Moses lawe, of the excellencie and visions of Angels, as though  
 there were entraince by them vnto saluation: but those thynges only that  
 I knewe certaynly to be acceptable vnto God. For this is the wyll of  
 God, that you kepe your selues holy and vnsported, and not onely to be  
 chaste in soule, but also in body, that you may abstayne from whoredome  
 wherewith the bodies are defiled. The body is the dwelling house of the  
 soule, and the soule is the Inne of God. Than lyke as it is necessarie for  
 the soule to be pure, because of the graue God: so is it decenre for the bo-  
 dy to be pure because of the enhabitour, the soule. Therfoze let euery one  
 knowe howe to geue this honoure to his sely carcass, as a frayle vessel,  
 that he kepe it cleane and vndefiled: and not suffre it to be spotted with  
 the disease of filthy desyres and lustes: whiche thyng is so farre vnwoz-  
 thy the state of Christians, that it is the state of no nacion of people, but of  
 them that haue no knowlage of God, but thinke that euery one may law-  
 fully doe what he lusteth without punishment, and that all is honest that  
 is pleasaut to the body. But the mischief of lust doubleth his mischief,  
 in case a man Ioyne it with the Iniurie of his brother: as whan a man vs-  
 urpeth an other mannes wyfe. Let no manne therfoze eyther in this case  
 or in other matters, in vsurpyng ouermuche to hymselfe, defraude his  
 brother, inasmuche as God wil suffer none of these thynges vnreueged:  
 and seyng that baptisme shal not onely not abaille them that commit these  
 offences, but also make to their moze greuouse punishmente, lyke as we  
 haue tolde & recorded vnto you befoze. For God hath not called vs from  
 the ordinaunce of our former lyfe, to the entente that beyng once washen  
 cleane we should be walowed into the same filthinesse again: but to main-  
 teyne in holynesse and puritie of lyfe the innocencie that was once free-  
 ly geuen vs. And that we should not through filthy desyres cast away  
 from vs the holy ghoste, whiche is the louer of Chastitie.  
 These matters (I say) I haue both recorded and doe recozde again, that  
 they are not the preceptes of me but of God: so that whosoever contem-  
 neth them, contemneth not man which is the warning geuer, but God that  
 is the commaundement maker: who hath emparked his holy spirite vnto  
 you, for this purpose, that you should by his inspiracion embrace godli-  
 nesse. Against this holy spirite euery one worketh dyspite, that through fil-  
 thy lustes polluteth his owne body.

This is the  
 will of god  
 euen your  
 holynesse.

The texte.

But as touchyng brotherly loue, ye nede not, that I wypte vnto you. For ye are taught  
 of God, to loue one an other, ye and that thing verily ye doe vnto all the brethren whiche  
 are in all Macedonia. We beseeche you brethren, that ye encrease moze and moze, & that  
 ye study

ye study to be quiete, and to medle with your owne busines, and to worke with your handes, as we commaunded you: that ye may behaue your selues honestly toward them that are without, and that nothing be lackyng vnto you.

Furthermoze, as conceyning the loue that chryſtians owe to chryſtians, I thinke it not necessarie for me to admonishe you by these my letters. For you are taught immediatlye from heauen by the spirite of Chryſt (whercof you haue tasted) that ye should loue one another. Whiche thing you declare in very dede, in that you loue all the brethren with a chryſtian loue, not onelye that are at Thessalonica, but also in all Macedonia. Myne exhortacion therfore shall not be vnto you, to do the thyng that you do of your owne accorde, but in that, that you do by admonicion of the spirite, to excede your selues, and go forwarde alwayes better and better. And looke you geue circumspect hede, that your quietnesse be not interrupted by meanes of idle persons, and suche as be curious meddlers of other mennes matters, but let euerye one applie his owne busynesse. And yf any want substaunce wherof to lyue, let hym prouide with his owne handes, so as he maye bothe helpe hymselfe, and releue them that be nedie, like as we commaunded you befoze: to the intent ye mighte behaue your selues honestlye towardes them, that haue not professed Chryſt: at whose handes it were shame for your profession, either to begge or to do any vncomelie thyng for nede. But rather let euery one get with his handes, so as he want no necessary thyng. And that man is easily satisfied, that is content with a litle.

I woulde not brethren that ye should be ignorant concerning them whiche are fallen asleepe, that ye sorowe not as other do, whiche haue no hope. For yf we beleue that Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, well God bring agayne with hym. For this saie we vnto you in the worde of the Lorde, that we which shall lyue, and shall remayne in the companyng of the Lorde, shall not come ere they which slepe. For the Lorde hymselfe shall descende from heauen, with a shofte, and the voyce of the Archangell and trompe of God. And the dead in Chryſt shall aryse first: then we which shall lyue (euen we which shall remayne) shall be caught vp with them also in the cloudes, to meete the Lorde in the ayre. And so shall we euer be with the Lorde. Wherfore, comforte your selues one another with these wordes.

The text.

Finally, as touchyng the mystery of the resurrection, I cannot be content to haue you ignorant, lest you should make importune sorrowfull mourning for them, that slepe in the truste of the promyses of the gospell, as though they perished: that you should not mourne, I saie, after the example of the gentiles, whiche bewaile the death of theyr frendes, because they haue no hope of theyr resurrection. But the death of chryſtians is nothyng els but a slepe, from the whiche they shall awake agayne at the companyng of Chryſt, to lyue a great deale more blissefully. For why shoulde we not truste, the same thyng to come to passe in the members, that we knowe alreadye perfourmed in the head: for if we beleue verely, that Iesus was deade after þe maner of man, & rose agayne to immortall life, it foloweth of necessitte, that we ought to beleue also, that god the father, whiche rayſed vp Iesus, will also bring with him those that professed Iesus and slept in the assured truste of his promyses, aloue agayne at the companyng of his sonne, so as the heade shall not wante his members. We talle not vnto you an humayne fable, but we tell you the thyng that we learned of Chryſte hymselfe, that is to wete, that we, whiche shall be founde remaining aloue in this world at the lordes coming, shall

## The paraphrase of Erasmus vpon the .i. Epistle

shal not be presented in the sight of Iesus, befoze that they whiche were dead afore, be presented also. Some wil saye: how shall it be possible fo; them to be presented, that were buried and turned into duste? Euen the Lo;de Iesus himselve by the voyce of the aungell soundyng out of heauen with the trompette of God shal rase them vp and warne them to awake and come quickly. And than suche as had slept in this hope, shall returne agayne vnto lyfe, and ryse out of they; graues. And that doen, we that shall remaine and be founde alpye in the cumming of Chyist, shall be sodainly taken vp together with them that are raised agayne vnto life, though the cloudes, that we may mete the Lo;de in the ayer. And from thence he shal carrye vs with him into heauen, to liue with him perpetuallie. Now therfoze, see you comfort eue;ry one another with these sayinges, so as the death of the godly were you not to soze, inasmuche as it is moze worthy gratulacions and reioynges, than your so;rowfull lamentacions.

### The .v. Chapter.

The terte.

Finally of the tymes and seasons (brethren) it is no neede that I wryte vnto you: for ye your selues knowe perfectly, that the daye of the Lo;de shall come, euen as a thefe in the nyght. For when they shall saye, peace, and all thynges are safe, then shall soden destruction come vpon them: as, so;row commeth vpon a woman traauyng with chyld: they shall not scape. But ye brethren are not in darckenes, that that daye should come on you as a thefe.



**N**ow you haue the maner and ord;re of the resurreccion, inasmuche as it was conuenient fo; you to knowe it. But as fo; the tymes and the very seasons whan these thynges shall be, it is no parte of our office to wryte vnto you. And it is so vna;uaileable, that euen the lo;de himself would open no suche thyng vnto his disciples whan they demaunded it of hym. For you knowe playnly, and we haue taught you befoze, that the daye of the Lo;de shall come sodaynely vpon the world vnloked fo;, euen as a thefe in the nyght, breaketh in vpon them that are aslep: and shall ouerlaye them that ate careles, than mo;ste chiefly, whan it shall be the least loked fo;. For whan suche as beleue not the ghospel, shall saye in they; mo;ste Troyptic, there is no daungier, but all is peace and safe, the Lo;de wyll not come: than they; destruction shall come sodainly vpon them, like as a woman with chyld is sodainly payned with so;rowe in her traauyle, befoze the daye commeth that she loked fo;. And they shall haue no waye to escape oppression, befoze they fele it sodainly vpon them. That daye shall be a dreadfull daye, to them that beyng blynded in they; owne viciousnes, leade their lyfe as it were in the nyght: but vnto you brethren, it is not so dreadfull lest it should take you vnprouyded.

The terte.

We are all the chyldren of lyght, and the chyldren of the daye. We are not of the nyght neither of darckenes. Therfoze let vs not slepe as do other; but let vs walche, and be sober. For they that slepe, slepe in the nyght, and they that be dronken, are dronken in the nyght. But let vs whiche are of the daye, be sober, armed with the best plare of fapth and loue, & with hope of saluacion fo; an helmet. For God hath not appoynted vs to prouoke wrath vnto oure selues, but to obtayne saluacion by the meanes of oure Lo;de Iesu Chyist, which dyed fo; vs: that whether we wake or slepe, we should lyue together with hym. Wherfoze, comforte your selues tog;ther, and edifye euery one another, euen as ye do.

of S. Paule to the Thessalonians. Cap. v. Fol. vii.

For all you that folowe Chyſte, belong not to the kynngdome of darkenes but to the kynngdome of light and of god, namely yf our diligence of godlyneſſe be aunſwerable to our profeſſion, and yf we lyue ſo, as it maye appere that we watche in the dayelight and not ſpe ſnourtyng in darkeneſſe.

Therfore if we wil not be taken vnwares, let vs not ſcape, as other do, that haue no knowlage of Chyſtes lycht: but let vs watche and be ſobye, taking alwayes circumſpectt hede, that we comit nothing thꝛough vnadulſedneſſe, that maye offende the eyes of God and men. For like as they that ſlepe after the bodie, ſcape in the night, and thoſe that are wꝛnedꝛunken, are dꝛunken in the night: euen ſo thoſe that pꝛaue and ſlumbꝛe in naughtineſſe, are occupied in darkeneſſe of the ſoule, and thoſe that are dꝛunken with the luſtes & dalaunces of the woꝛlde are entangled with darkenes of the mynde. But as ſo; vs vnto whom the daie of the goſpel hath caſt his light, it ſtandeth vs in hande to be ſobye and watchyng, alwayes pꝛepared and ready agaynſt the ſodayne aſſaulte of the enemye, that kepeth continuall watche ſo; our deſtruction: and to be harneſſed with ſpirituall armour: In Reade of a bycſte plate to put on fayth and charitie: ſo; the helmet, hope of eternaall ſaluacion. And than ſhall you not nede to diſtruſte. God will be ready himſelfe to defend thoſe that be watching. ſo; god hath not called vs to the doctrine of the goſpell ſo; this purpoſe, that luyng otherwyſe than it maketh mencion, we ſhould double the wꝛathe and vengeaunce of God vpon vs, but that in obeying hym we might obteyne ſaluacion, by the helpe of our Lorde Jeſus Chyſt, who ſuffred death ſo; vs, to the intēt, that if it chaunce vs to lyue, we maye lyue with hym thꝛough godlyneſſe and hope of immoꝛtalitie, and if it chaunce vs to dye, we maye lyue with hym neuer to dye. To thintent that you maye ſo do moꝛe and moꝛe, encourage euery one other with mutuall exhortacions, and ſpyꝛe one another to goe on ſo; warde, like as you do alreaddy euen of your owne accoꝛde.

We beſeche you bꝛethꝛen that ye knowe them which labour among you, and haue the ouerſight of you in the Lorde, and geue you exhortacion, that ye haue them in the reſpectacion thꝛoꝛow loue, ſo; theyꝛ woꝛkes ſake, and be at peace with them. The teſte.

Furthermoꝛe we beſeche you, bꝛethꝛen, to haue coſideracion of them, that labour among you, and haue ouerſight of you in teaching of the goſpell, and do admoniſhe you with what thynges you ought to pleaſe Chyſt: that where you are bounden to geue honoure vnto all men, yet haue them in reſpecte aboue others, requiting the the loue, that they beſtowe vnto you in ſufferyng ſo many laboures and daungters ſo; your ſakes. And yf they reſpꝛeue you ſo; your faultes at any tyme, yet haue peace with them. For he is not woꝛthy to be hated, that reſpꝛeueth a man ſo; his proſite.

We deſpꝛe you (bꝛethꝛen) wꝛate them that are vnto ſeife, comfoꝛte the feble mynde, lycht vꝛ the weake, be patient towarde all men. Se that none recompence euyl ſo; euyl vnto any man: but euer folowe that, whiche is good, both among your ſelues, and to all men. Reioyce euer. 39. ſaye continually. In all thynges geue thanks. For this is the wyll of God thꝛoꝛow Chyſt Jeſu towarde you. Quenche not the ſpꝛite. Deſpꝛe not propheetynges. Examen all thynges, kepe that whiche is good. Abſtayne from all cruel apperance. The very god of peace ſanctiſie you thꝛoꝛowe out. And I praye God that your whole ſpꝛite, and ſoule and bodie, maye be pꝛeſerued: ſo that in nothyng ye maye be blamed in the The teſte.

## The paraphrase of Erasmus vpon the .i. Epistle

commynge of our Lorde Iesus Christ. Fapthfull is he whiche called you, whiche will also do it. Brethren, praye for vs. Greete all the brethren with an holy kysse. I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. The grace of the Lorde Iesus Christ be with you. Amen.

And thus I beseeche you (euery man accordyng to his habyltite) to laye your helpyng handes to the so:wardyng of their offices. Admonishe them that lyue after their owne lustes and disquiet the ordy: that you obserue. Comforte the weake harted, releue the feble, be gentill and paciēt towardes all men, not onely towardes the Christians, but also them that are straungers from Christ. Beware that none recompense w:ong for w:ong, no; requitte euill dede for euill dede. For truly it is vnsempng to folowe the example of naughty persones in a naughty matier, and become lyke condic:oned vnto them. But rather geue diligence to do good vnto all folkes, not onely the christians vnto christians, but also vnto all maner of folkes, whether they haue deserued it or not deserued it: beyng certapnly assured, y your diligence shall not be lost: for Christ is your suertie. In consideracion whereof, whatsoeuer chaunceth vnto you, reioyce alwayes so that godlynesse bee safe: call vpon God with your prayers continually without ceassyng, and geue thanks whatsoeuer befalleth you. For so it standeth with gods pleasure, that there shall be occasion alwayes, to rend: thanks vnto the father for his bounteousnes to youwarde by Iesus Christe. And this furthermoze standeth you in hande to take hede of, that no variaunce rise among you by reason of euery ones sond:pe so:tes of giftes. Vnto some one chaunceth the gift of tongues, to syng in the spirite: albeit it is but a gift of the basest so:te, yet quenche it not in any wise, but cherishe it rather, y it maye p:ofyte better and better. Vnto some chaunceth the gifte of p:ophecie, to declare the mist: call sence of the scripture: reiecte it not in any wyls whatsoeuer is spoken. Suffre the one paciētly that he maye go on so:warde, heare the others sentence, with iudgement: but after suche so:te that he be not to muche molested in his speakyng. Let no mā make so muche of his owne giftes, that he contemne another mannes. Trye al thynges, but let euery man holde the thing that he iudgeth requisite. Whatsoeuer it be that hath y similitude of a good thyng, is not to be despised. Nor withstandyng it behoueth you to abhorre so muche from euill, that you ought to absteyne euen from those thynges, that haue the shewe of euill. But vnto these matters, it shall be your parte to applye all your diligent studies. And god the aucto: of peace, vnto whō is acceptable both the lyke consent of mynde & the like speache of wordes that mē do wholy v:se together in suche thynges as be honest, byng to passe, y you maye be perfytely holy, & vnspotted, so as the soule maye be answerable vnto the spirite, the body answerable to the soule. & the spirite selfe answerable to God: y there be nothyng to fynde you faultie in, & that you maye styll perseuer in this state of holynesse continually, vntil the cummyng of our lord Iesus Christ. There is no cause for you to distruste of. For he is sure of his promyse, that hath called you vnto this holynesse, & to the rewardes of the same: he hymselfe shall finish that he hath begonne, and performe that he hath promysed. Brethren, helpe you so:warde with your prayers the labours that we go aboute. Salute all the brethren with a kysse, not suche a one as the commune so:te of salutours doe geue, but with an holye kysse  
and

of S. Paul to the Thessalonians. Cap. v. Fol. b. lii.  
and worthy Christian loue. I charge you by the Lorde, that this Epistle  
be rehearsed to al the holy brethren. The grace and benevolent fauour of  
our Lorde Iesu Christe be alwayes with you. Amen.

Thus endeth the paraphrase vpon the first Epistle  
of S. Paul the Apostle to the  
Thessalonians.

## The Argument vpon the seconde Epistle of S. Paul the Apostle to the Thessa- lonians by Des. Erasmus of Rote- rodame.

**F**oasmuche as Paul coulde not haue libertie to goe see the  
Thessalonians agayne, he confirmeth their consciences by  
Epistle, that they myght manfully suffre the afflictions  
layed vpon them for Christes sake: seeyng that they shall  
not want reward, nor the aduersaries escape punishmēt. A-  
gaine, concerning the daye of the Lordes cumming, wherof  
he touched somewhat in the farther Epistle, he warneth them that they be  
not styred with the saynges of some, that affirme as though it were at  
hande: and as some thinke signifieth closely that the Emptre of Rome  
must be first dispatched and Antichriste to come after that. Moreouer he  
beateth into theyr heades very earnestly, to restrayne suche as with  
their idlenes & nice curiositie haue been disturboours of the com-  
mune quietnes and oꝛdꝛe: and to enfoꝛce them vnto la-  
bour, in asmuche as Paul himselte laboured among  
them with his owne handes. This Epistle he  
wrote from Athens by thesame men that he  
sente the farther Epistle by, as it  
is recoꝛded by our argu-  
mentes. BSBb.ii.

The ende of the argumente.